flat-bottomed metal tub. The oven, made of fire-hardened clay, is a large beehive-shaped affair with its round, open mouth close to the top and the draught so arranged that the fire below is extremely hot and smokeless. When the oven is heated, the flat unleavened cakes are slapped against the inner wall of the oven near its mouth and plucked off when they are done. Even though baked one at a time, the intense heat of the oven permits the production of a great number of cakes in a relatively short period of time. The resulting product is a round, greyish-brown cake about eight inches in diameter and a half inch in thickness. As with other peoples of the Middle East, bread or nan is treated with almost religious reverence, and to maltreat it, for example, to throw it away, is regarded as the incredible abuse of a blessing.[1] Discovering this, some of the British troops stationed in Iraq used to bait their servants by kicking crusts about their messroom floor. In Rowandur, it is customary when a man spies a fragment of bread on the ground that he pick it up, kiss it, press it to his forehead, and place it on a wall or some other spot "for the poor," a usage which was observed in the streets several times.

The hotel, khan or caravansara, is reached through a narrow entryway between two shops near the restaurant. It is a peculiarly shaped structure, apparently built up

[1]Some idea of this is to be seen in the Egyptian colloquial word for bread, 'aysh, which in literary Arabic and in other dialects means "life".

over the years without reference to any plan, surrounding a sort of courtyard. In addition to a row of single rooms opening on the court, it shelters some shops and storerooms. The principal merchant who uses it as a place of business is a Nestorian who lives in Dyana and who, in addition to other enterprises, monopolizes the profitable supply of bottled beer and arrack to the civil servants and officers. He comes to Rowanduz only two or three times each week, and, during Ramadan, when drinking of alcoholic beverages is foresworn by most, keeps away entirely. The hotel itself offers the transient little more than a room and a bedstead. He is expected to furnish his own bedding, and to find nourishment as best he can. The "hotel," in brief, is little more than "a roof overhead and lesser animiculae within," in this, a modern descendant of the khan or funduq of Medieval days, so often described and so often cursed by travelers of that era.[1] Visiting government employees normally find accommodations with one of the local civil servants, army officers seek the barracks in the valley and Kurds, as well as Nestorians, who must spend a night in the town can find free lodgings and meals at the great house of Isma'il Beg. It follows that the khan is little used, and its few occupants are usually commercial travelers from Erbil or beyond, too low in social status to apply to the civil servants and too timid to avail themselves of Kurdish hospitality.

[1]Mazaheri, 1951, pp. 193-194.

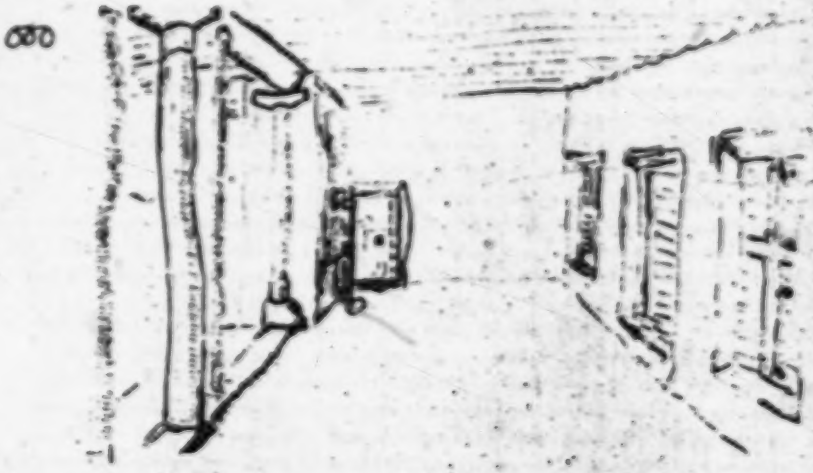
which the mu'azzin calls the townspeople to prayer. To 346
the right of the porch, on the street leading up through [312]
the bazar, is a pump, in 1951 in disrepair, for those [515]
desirous of praying in the mosque to make their ablutions.

The great mosque resembles those classical examples to be found in the cities of the Middle East in general aspect, and differs from them in certain ways.[1] It boasts no minaret or tower from which the mu'azzin might give his call, and does not have an interior courtyard containing a tank or fountain of water for purification. More importantly, it is used by many of the townsmen as a sort of club, and [529] [521] one may find a number of them in the hours between prayers, seated or lying on the carpets of the main room, discussing purely mundane matters. In addition to the wearing of shoes, [784] smoking and taking refreshment are forbidden within the mosque, as are animals or immature children. Strangers may [513] [485] sleep on its floor at night if they wish. It is commonly held that the restriction of the mosque to religious exercises, as in those of the cities, was a result of Ottoman influence, and it is interesting to find its secular uses preserved in Rowandus. The other three mosques in the town are nondescript rubble buildings with flat mud roofs. One 346 562 of these, the women's mosque, is found above the bazar near the civil officials' club, and is notorious in town life [521] as a center for gossip. Men are not permitted to enter it. Both townsmen and the chieftains make use of the mosques 554 346 771

[1]Mazaheri, 1951, pp. 14-17.

659 The idea of the Land Settlement Commission was apparently to get control of the ground and the fees hitherto paid for it, but by so doing the old relation between the owner of the village and his tenants would be dissolved, as in return for the dues he would obtain he would have to settle all the village's disputes with the administration and government of the country, give assistance in criminal, juridical and military matters, and maintain a guest house[1], a very important factor in the life of the village and its face to the world. The guest house was the place where every traveller, within definite limits, could obtain shelter and food. It was maintained in the house of the owner of the village as a part of it, and was at the same time the village club which the male inhabitants freely visited and felt part owners of. The guest house is not a business, but the village's joint solution of the obligations of hospitality[2]. It serves to enhance the reputation of the squire and of the village as a whole. If the peasants are relieved of this burden of payment to the village owner, a structural element of the village is at the same time abolished. Concerning this problem see Edmond's account[3].

C24 Within the village the peasants elected a parish officer, *mazūn*[4], who registered births, attended to the military muster rolls and to local disputes.



The buttermilk remaining, that is, whey mixed with water, is called *dūg*. It is a beverage inferior to *māstāw*, but is used daily as a thirst-quencher and a drink between meals. It is nidulous and very refreshing. In the villages it is kept in a leather receptacle similar to the churning-sack and, like the latter, closed by a woollen cord around the neck; it is hung up in a shady spot, for example the gate of the courtyard, to cool.

For the cooling of *māstāw* in Sulaimani *chemps* of snow, kept in pits in the mountains, are used. In the summer this is brought down to the town and sold in the market[58]. In the villages the drink is offered to guests in a common bowl and drunk with the help of a big, carved wooden ladle, *kawlā*[59], (fig. 22b), about 0.30 cm. long, of which 0.12 m. is a deep scoop with flat, perforated handle. *Dūg* can be cooked with whole grains of wheat into a porridge, whereafter the liquid is allowed to drain away by spreading the mass over a coarse woollen sack. This mass, stored in a leather sack, can be kept for the winter (seen at Balkha).

The making of tea. In the part of Kurdistan in which I stayed coffee was not drunk. A copper coffeepot, tinned outside and inside, with a beak-like lip and lid and handle of max. 0.19 m. high (fig. 22750)[60], was bought in a second-hand shop in the *sūq* in Sulaimani; it was a foreign (Arab) element which I never saw in use. At certain intervals along the highroads were a 'qahwaxāna', tea house, where one could stop and be served with tea, *čay*. The making of tea in the home will be dealt with apart from ordinary cooking, as tea besides being a necessary refreshing beverage with which meals ended, being made separately for these occasions, is also offered to guests[61], and in the resting association both a stimulant and entertainment. The preparation and serving of tea conforms to a definite pattern.

As a rule one particular woman in the house attends to the making of tea, sitting cross-legged on a small sheep skin, straw mat or felt rug, *khāsū*, (fig. 22bb), about 1.50 × 0.75 m. In front and around her within reach she has all the requisites for preparation and serving. The chief object is the jar-shaped *samāwar* of pewter or brass[62] standing on low legs and filled with water. A large pair of pincers is used to fill the cylindrical interior with glowing embers from the earth oven, from the cookhouse, or with charcoal heated on a flat, rectangular iron basin with short legs. At the base of the samowar's interior is a grid. A small chimney is placed on the top of the samowar and it remains there until the water boils, when it is replaced by a small china teapot, in which, with the help of the boiling water, a relatively small quantity of very strong tea is brewed, sufficient, however, to form the basis for the innumerable glasses of tea to be served in an ascending sequence to those present. At the side of the samowar waisted tea glasses about 8 cm. high with appurtenant flowered saucers and spoons[63] lie in a tin bowl. The glasses and saucers were purchased in the *sūq* in packages of 12 and were said to have been imported from Czechoslovakia. These small glasses are half-filled with tea from the teapot and then filled up with boiling water from the tap of the samowar, each glass being sweetened with granulated sugar (equivalent to 2 lumps of sugar) from a tin, or with loaf sugar broken into pieces in a cloth by a special sugar hammer[64]. A bowl with these lumps of sugar is also passed round[65]. The tea glass, saucer and spoon are rinsed in a bowl with boiling water every time they are to be used. When a tea glass is empty, it is fetched and a fresh one brought until one places the glass down on the saucer as a sign that no more is desired.